

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever" (Ps. 125: 1, 2).

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THE PARABLE OF THE PHOTOGRAPHIC PLATE.

AN EPISODE IN FIELD-WORK.

BY JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE.

ON many occasions during long years of professional service as a mining geologist, I have been called to the witness stand in court, there to testify under the solemn obligation of oath, as to results of my examination of mines and of lands supposed to contain deposits of valuable minerals. A certain investigation of the kind extended through many months and involved the inspection of numerous tracts of land covering parts of three States. The particular question at issue was the true classification of the several areas as coal-bearing lands or otherwise. As is requisite in such work a record of all important facts as observed was made in the field; and this record, commonly known as the "field-notes," was guarded with care, for it would form the basis of all inferences and deductions relating to the investigation.

In due course, more than a year after the completion of the field-work, the case came to trial and I was sworn as one of the witnesses. Under both direct and cross examination I was closely questioned concerning the geologic structure and surface conditions of each of the specific tracts and parcels of land. I was permitted to consult my field-notes, and so to refresh my memory, as the lawyers said; but, as would be more accurately stated, to assist my recollection of what I had observed while on the ground.

Concerning one section on which no positive indication of coal occurrence had been found, I was interrogated at length as to the

character of the surface. Was there timber on this particular piece? Had the land any value for grazing purposes? Had I found any water thereon, either running streams or springs? Was the section level or hilly? To my surprise I found myself unable to answer with certainty. The field-notes relating to this particular area were apparently incomplete; the record contained no surface description at all; there was no entry as to timber, grass, or water, no mention of hills or flats. Naturally I was disappointed and somewhat embarrassed, as in all other descriptions my notes had proved satisfactory. Recollection failed to supply the information called for. Try as I would I could not call to mind just what I had seen. Beyond all doubt I had been upon the ground, for the notes described the corner-stone of the sectional division, and gave in detail its measurements and the chiseled notches by which it was identified as an official land-mark. When about to acknowledge my utter inability to give the data rightly expected of me, just as I was on the point of confessing my seemingly inexcusable failure in a very important part of my work, I was relieved by finding in the note-book one brief entry, which up to that moment had escaped my notice. It read simply, "S. 10; No. 7." This meant to me that I had taken a photograph at the place referred to in the notes; and the plate on which I would find answer to the questions was No. 7 of Series 10. I had taken many scores of pictures in the course of the long field-examination; and the plates had been stored away in the dark-room, undeveloped. I asked the court's indulgence until the morrow, promising that then I would furnish conclusive answers to the pending questions.

That night I went to my dark-room, and picked out plate No. 7 from the dozen included in Series 10. As shown by the memorandum slip, about fourteen months had passed since that plate had been placed in the camera. With eager expectancy I laid it in the tray and poured upon it the developing liquid. Then, in the faint ruby light of the dark-room, lines and shadows gradually appeared—shall I say like magic? No; but like true miracle, which, however, in this day of popular photography, is counted no miracle, but only an ordinary, common-place occurrence. When the developing and fixing processes were completed, I examined the plate in a strong light; and there I saw the stone that marked the section corner; there were cattle and my own riding horse contentedly munching the rich grass, which grew in abundance among stately pines and bright-hued aspen trees; in the foreground was a rippling stream fed by springs, the position of which was discernible in the middle distance of a gentle upland slope. From the negative so produced a print was made; this was taken into court and was there accepted as a full and satisfactory reply to all the questions that had been left unanswered.

The record laid away with the undeveloped plates showed that

No. 7 had been exposed during a fiftieth of a second. Think of this and forget not the miracle herein made manifest. That plate had been prepared in darkness except for the feeble and non-actinic glow of the ruby lamp; in darkness it had been packed with others in a light-proof box; in darkness it had been transferred to the plate-holder; in darkness it had been placed in the camera, behind the magical wonder-working lens. The cover-slide had been withdrawn, leaving the sensitive plate, still in darkness within the camera box. And then the lens shutter had opened and for *one fiftieth of a second* the plate had looked out upon the glorious landscape, after which, the shutter had closed; darkness again had enveloped it, and in darkness it had lain for a year and more.

For what to us is a measure of time inconceivably short, the light of the glorious truth of day had fallen upon the sensitized surface of the plate, and all through the subsequent months of dense darkness it remembered the heavenly vision. No tree, no leaf, no flower, no grass-blade was forgotten. But, mark you, only after the plate had been immersed in the chemical mixture to which it was responsive was the picture brought out so that men might see and know the truth to which it so convincingly testified.

Is the incident worth reading, worth thinking about? Though of but little merit as a story, it may be of some worth because of the lessons it suggests. Who of us has not realized valuable after-effects from some experience, which, perchance, was relatively as brief and transitory as the view of the sun-lighted scene upon which the photographic plate looked out?

The impress of great truths, caught oftentimes by a momentary flash of heavenly light, is held in store within the hidden recesses of the mind, forgotten, perhaps, for years. Then at a moment of crucial test or painful trial, in the time of distress and affliction, the active reagent compound in the laboratory of memory and sensitized by the elixir of inspiration is applied, and the picture of the past is brought to light, attesting the truth in a way that none may gainsay or deny.

Let those who minister among their fellows, as teachers of God's word, despair not because of the seeming failure of their efforts. You, my brethren, who through sacrifice and earnest endeavor are devoting yourselves to the saving of souls, be of good cheer, and yield not to the tempter's insinuation that your labors are in vain. It may be that to-day, by some encouraging word or unselfish act, by some inspired utterance the full significance of which may have been unrealized by yourselves, you have opened the lens behind which lay a receptive soul; and though the glory of Divine truth has lightened up that darkened mind for an instant only, the effect is not lost nor will it be forgotten.

Leave the developing of the picture to the Master, who will bring out its lights and its shadows, its verdure and flowers, in His own time, and by means that are to Him surest and best.

THE LEGACY OF THOSE WHO DARE.

It is a decree of the ages that those who dare shall suffer. This heritage has been handed down from one generation to another in unbroken succession since the dawn of history, and even now in the brilliant light of the twentieth century it appears not to have spent its energy. In reality, it seems to be "truer" to-day than it ever was. Dare to do something different from the way the world has done it or is doing it, and immediately you hear the startled cry, "What thing is this? What new doctrine is this?" Generally, however, the world does not stop with the candid assertion of its surprise, but it emphasizes its feelings by branding the man who dares with the stamp of a "heretic," so the rest of mankind may know and shun him.

It was said by Kepler that "Contemporary credit for reform works in any line will be in inverse proportion to the square root of their importance." This has been fully proven since he said it, until to-day we may accept it almost as a geometrician accepts an axiom. Great truths are always derided and ridiculed by a contemporary age. It takes years and years for people to come to an understanding of them. The greater the truth the harder it is for mankind to give it its proper value, as it is so different from what they already have and believe. The generation in which Christianity was introduced saw but little good in it. But as the years have rolled along it has amply demonstrated its true worth, until to-day we call it the greatest force for doing good that the world has ever had. It was indeed an immense stride from the stone god, Jupiter, of the Romans, to the flesh and bone God, Jehovah, of the Hebrews. No wonder it took centuries for them to understand.

Ever since Adam stretched forth his hand in the Garden of Eden and dared to partake of the forbidden fruit, the unwelcome chastisement has followed his descendants who likewise have dared to do: "Cursed is the ground for thy sake; * * * Thorns also and thistles shall it bring forth to thee." To any one who attempts to give the world one new conception of life, it matters not whether it be of material or spiritual sequence, if it reaches just beyond the ordinary horizon of human vision, his future path is recorded definitely in the words just quoted. The earth will be cursed for his sake, and thorns and thistles will greet him on every side. Let an individual face the world with a new truth, and it will indeed appear as if the very ground upon which he treads is "cursed." When Columbus came forth with the idea that the world was round and not flat, even the urchins from the streets called after him, "Fool! fool!" But it only made him more determined than ever to show them that he was not the "fool." In the end this delusion from an unkind world proved the keynote to his success, for in demonstrating to them that he was not the "Disciple of Delusion," he brought to light a new world and dis-

covered an unknown land. Thus the curse which seemed to follow the daring navigator proved a blessing in disguise, and was for his sake. Surely, though his death in chains was not a fitting conclusion to a life so filled with valiant service, yet such was his only legacy from earth.

Opposition, it appears, at least to a certain extent, is necessary to the healthy growth and development of a new truth or the regeneration of an old one. For there is nothing that tends toward circumspection, either of an individual or his work, as to know that some one is watching and always ready to find fault with a weak point. Never were the teachings of Christ more rigidly adhered to than in their infancy. The early converts realized that the eyes of all men were turned upon them, and by their conduct the new religion would be judged. As long as the world was largely pagan and Christianity had a lively opposition from it, Christianity grew in purity and in strength. But just as soon as the world became wholly Christian, looseness of conduct became rampant, laxness of morals crept in, and in general man became more pagan than Christian.

Never did the star of "Mormon" destiny shine more brightly than it did in the awful exodus from Nanvoo. Yet I am certain you will agree with me that opposition was never worse or more far-reaching. Here "Mormonism" received a real test of whether it was good enough to live on or only good enough to go down under one awful blow from frenzied persecution. It appeared to the disheartened and discouraged saints as if surely the land of Zion was "cursed," but after all was not this apparent curse for their sakes and for their betterment? Without all this inhuman and barbarous treatment, it is possible that they would never have moved from Missouri, and to-day been the happy recipients of the freedom of the West. They would then not have had a chance to develop their religious ideal, and give it the foundation upon which it has builded so well in the tops of the mountains. We must conclude that "thorns also and thistles" served a definite purpose and acted as a constant goad towards something higher and better.

Noah dared to come to his people with the message of repentance and obedience which he knew they disliked, and they rejected him and his words. Do you remember his greeting from them? "We are the sons of God." They were self-righteous, if you please, a blind conviction that not even Noah could change. And when he had finished his ministry among them what was the result?—eight souls saved and a world ripe for destruction. Such was his legacy; and yet Noah was a "just man." Surely the reward of earth was not great. From the Mount of Beatitudes comes the voice that "spake as never man spake," and grows not hoary with age. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, love your enemies,

bless them that curse you." Because He fulfilled the law and brought a higher one, what did the grim old world say that still held "an eye for an eye, and a tooth for a tooth": "Behold he hath a devil." Apparently it could not be otherwise, and the Master was no exception. Because He, too, dared and did, they thrust upon His head a crown of thorns in place of a crown of gold, and gave Him as His mortal legacy a cross between two thieves.

So it was with Joseph Smith the "Mormon" Prophet, a man who dared come forth and boldly declare something new to the world—dared declare that God had again spoken from the heavens and that the gospel in its pristine beauty should be restored to earth. Immediately the cry, "What thing is this? What new doctrine is this?" rang round the world, and to-day still hears the echo. He was greeted as the Savior was by slander, calumny, and insult; but to a great soul this only adds fuel to the intellect of genius. "Small souls must ever stand aside and hurl filth at truth as it passes along." The prophet knew what he said was true; this treatment only confirmed him. To deny his testimony was worse than death—it was dishonor. To die was easy when the cause at stake was eternal. He sealed his testimony with his blood. What could man give to truth greater than his own life? He had had the moral courage to stand before all without faltering in the course he had taken—the courage that dared to do the right as he saw it. And how was he rewarded? In the plaudits and praises of men; in the gold and glitter of the world? Not so. He was shot to death at the hands of fellow-citizens in the land of liberty, because he told them things new and strange. After courts had failed to find evidence against him, his assassins boasted, "If the law cannot reach him, powder and shot can," and so it did. Such was his legacy. And we ponder, "Is the laborer worthy his hire?"

We as the exponents of the latter-day work in this foreign land are the legatees of all those who *dared* before us. We must be firm in our convictions and fear no one in the spread of our message. As others dared and did in the yesterdays, so must we dare and do in the to-days; and stand unwavering before all who would mark us with the stamp of the "heretic," ever remembering that t'were better, if need be, to wear a crown of thorns upon this earth and to inherit a crown of gold in the vast eternities.

Dublin.

LE ROY NELSON.

Do not think that there is any better or safer place for you than your own home after nightfall. Never get into the habit, boys or girls, of running on the streets after night. Records of crime show that many a young person has begun a criminal career by strolling the streets at night. There is no better, safer place than a corner around the household fire.—SELECTED.

THE EVILS OF CIGARETTE SMOKING.

Too much praise cannot be given to those who are fighting the widespread cigarette habit in America. Even those who smoke cigars should join in this crusade, for, as Mr. Hudson Maxim says, "the cigarette is in a class by itself." It is not the nicotine of tobacco which does the harm in cigarette smoking, but the deadly poison, carbonic oxide, which is generated during the smoking within the walls of the white rice paper. Here is what Mr. Maxim (the Maxim gun man and a well known scientist) has to say in a recent issue of *The Peace Forum*: "Owing to the loose structure of the cigarette, its combustion is modified and destructive distillation proceeds with combustion, and owing to the incompleteness of oxidation, carbonic oxide is largely produced instead of carbonic acid. This carbonic oxide inhaled into the lungs enters the blood unresisted and the damage it does is in direct proportion to the quantities inhaled. Carbonic oxide when inhaled in small quantities produces faintness, dizziness, palpitation of the heart, and a feeling of great heaviness in the feet and legs. These are exactly the effects of the cigarette and the depression and nervousness which follow as a reaction make the victim crave some balm or tonic for his malaise. He is then led to consume the drug in ever-increasing quantities. This progressive use of the cigarette is especially true with boys in the period of rapid growth. The wreath of cigarette smoke which curls about the head of the growing lad holds his brain in an iron grip, which prevents it from growing and his mind from developing just as surely as the iron shoe does the foot of the Chinese girl. In the terrible struggle for survival against the deadly cigarette smoke, development and growth are sacrificed by nature, which in the fight for very life itself must yield up every vital luxury such as healthy body growth and growth of brain and mind. If all boys could be made to know that with every breath of cigarette smoke they inhale imbecility and exhale manhood; that they are tapping their arteries as surely and letting their life's blood out as truly as though their own veins and arteries were severed; and that the cigarette is a maker of invalids, criminals and fools—not men—it ought to deter them some. The yellow finger stain is an emblem of deeper degradation and enslavement than the ball and chain." In the face of such facts as these what is one going to think of the criminality of a certain big Anglo-American tobacco company which has been freely distributing cigarettes in China, and who, while the Christians were holding their first service at the Altar of Heaven in Peking, had agents selling cigarettes during the service, and has taken for its watchword, "*A cigarette in the mouth of every man, woman and child in China.*"—*Christian Work and Evangelist*.

THE whole moving influence of piety is the love of God.

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THURSDAY, APRIL 9, 1914.

EDITORIAL.

JOSEPH SMITH'S PROPHECY ON WAR FULFILLED.

(Continued from page 221.)

Respecting the misery caused by that war, let the four hundred thousand men who, in the prime of their manhood, were crippled for life, reply; let the heartaches and the bitter mourning that were felt or heard in a million American homes, and over, give answer; let the horrors of Andersonville and of other Southern prisons, bear testimony; let the vast regions of country devastated by fire and sword, and swept bare of every necessity for man and beast, respond; let the clouds of death and destruction that gathered in tempestuous blackness, for four years, over that fair land, tell the story, and then all together acclaim the legend that "War is hell." So General Sherman characterized that one, and so it was. The total cost of the war, North and South, is unknown. Some statisticians in their attempts to compute it, have given £1,600,000,000 (8,000,000,000 dollars) as a conservative estimate.

Concerning what Joseph Smith says in this prophecy as to how the respective states in the conflict would be aligned, it appears at first view that not much can be said in support of his prophetic claims; yet this matter and others that relate to it, are of too much importance to be passed with a mere casual reference. If the cause of the war should be slavery, then the natural division of the states would be along the lines where the separation did occur; but who could foresee in 1832, when the question was prominently before the people, that the protective tariff policy of the Federal government, influenced by the manufacturing centers of the northern and eastern sections, might not effect a division of the states along other geographical lines (New England once threatening to withdraw from the Union), and thus the south and the west would be brought into the relation of natural allies. The west was neither manufacturing nor slave territory, and whether it would go with the North or the South was a question that time alone could determine; yet Joseph Smith, in 1832, saw the line of division marked just where it occurred. Not only did he foresee this, but, as we shall see a little later, he, in substance, announced that the struggle would arise over the matter of slavery. This point will come up more prominently in its proper place.

It is next observed that throughout the prophecy the blame for

the war, not in express terms, but by implication, is thrown upon the South. The war which its people waged was one of "rebellion," and it was to begin at South Carolina. In the whole of it there is no ground or color for the opinion that the war was one of aggression against them by the North. This same idea of the sin for the war lying chiefly at the door of the South, is seen, though not so clearly as if expressed in terms, in the statement that the Southern States would be divided AGAINST the Northern States. The impression conveyed by this language is far different from what we should get if he had said that the North, or the Federal government, should take a position AGAINST the Southern States. It is noteworthy that history sustains the Prophet in his position. President Lincoln assured the people of the South that his feelings towards them were most pacific—that hostile measures against them of any kind were furthest from his thoughts, and it was not until Fort Sumpter, a Federal, not a state fortification, had been compelled to surrender to state forces, that he issued the call for seventy-five thousand volunteers to suppress the rebellion. Southern sympathisers in the Buchanan Cabinet had stripped the national government of all means for ready defense. Its army, or what nucleus of an army it had, was sent to the frontiers, and kept in places where it was not needed at all; its navy was scattered to distant seas, its war material was largely removed to depots and arsenals in the South. The leaders of the South were determined on a separation; and the war was forced on the Federals, and any words or intimation in this prophecy which assigns to the South the role of aggressors, is in harmony with the facts in the case. We by no means wish to be understood as absolving the North from blame; but it is evident that the South had, as far as it could, prepared for the war and began it.

That after many days slaves should rise against their masters and be marshalled and disciplined for war, are other details that are given by Joseph Smith in this prophecy; and when the slaves of the South—men who had been held in bondage there—were enlisted altogether by the tens of thousands into the Union armies, and were drilled and trained for war by white officers, fighting thereafter on many a bloody field, that portion of it which relates to them was written into history; though there are many in the Church who believe that this portion of the revelation shall yet have another fulfillment, and thus take its place with several of those given by the ancient Jewish prophets which have had a double fulfillment or application. However, with this matter we are not now concerned. Its LITERAL FULFILLMENT ONCE is sufficient for the instruction of the present generation.

True prophecy may be likened to a divine program, according to which the Almighty purposes to work His will among the children of men; and since the prophecy in hand is one that was given to one of His servants who was contemptuously called a "Mormon,"

his revelation on war may, therefore, for convenience, be called the "Mormon" program by which the nations are to work out much of their history. We have seen how the people of the United States spent billions of dollars worth of their money and property, endured untold miseries, witnessed the death of more than half a million of the bravest and best of the land, raised immense armies, and fought in a life and death struggle for four years, all in accordance with the "Mormon" program that had been made known in 1832, and published to the world in 1851, almost ten years before the leading characters of the first act of the drama were to carry out their part; and now the scene is to be broadened so that other NATIONS shall appear in it.

This "Mormon" program for the world provides that the Southern States should call on other nations for assistance, and one of them is named, even Great Britain. The Confederacy took good care that its part should be carried out to the letter, and despatched two of its leading citizens to Europe to call on other nations for assistance; just as the Prophet had marked out the course for the South twenty-eight years previously. These Commissioners, Messrs. Mason and Slidell, eluded the Federal blockade of the southern ports, and took passage at Havana, Cuba, on the British mail steamer *Trent*, in October, 1861. It appears that they were primarily accredited to France; but for all that Great Britain was to be the chief nation of Europe concerned, as her designation by name in the prophecy clearly indicates. The situation was a pretty one to work out all things considered—as good as the plot of a first class novel—but it was done with all the skill and precision that ever characterize the handiwork of the Almighty. This is the way it was done. The commissioners were seized by Capt. Charles Wilkes of the U.S., navy while on board the *Trent* under the protection of the British flag, taken from the ship, and sent to Fort Warren at Boston as prisoners. It looked for a while as if the "Mormon" program was about to be discredited in one important particular, at least; but no, it took just that little unpleasantness between this country and the United States to put Great Britain into her proper position according to her assignment in the prophecy; for she at once assumed the leading role in the program as far as foreign nations were concerned. This government was not, of course, in alliance with Joseph Smith (or the "Mormons") to establish his prophetic claims; but it acted the part to the letter, and so demanded that the Confederate commissioners should be released to proceed on their journey without further molestation, and the United States government consented to do so with what grace it could; and thus the South, the North, Great Britain, Captain Wilkes and English patriotism and American necessity all worked together, certainly not always too pleasantly, to carry out the "Mormon" program and make it evident that the "Mormon" prophet's credentials were valid. The commissioners did what they

could elsewhere to aid their cause; but it was not much compared with what was done by this country favorably to the Confederacy. France, and Spain also, which were solicited for assistance by the Southern States, not being named in the prophecy, evidently should take an inferior position to Great Britain, which is named. This they did. England's position as chief in these affairs had been forced upon her by circumstances which she could not well control; but she proceeded to hold it by others that were within her power to control very easily. She allowed Confederate cruisers to be fitted out in her shipyards, and the responsibility of this nation therein was affirmed by the award of damages against her in what is known as the "Alabama claims." The Southern States did call upon Great Britain for aid and received a good deal of it, too. They also called upon France and Spain; but Joseph Smith's prophecy singled this nation out as the one that would be involved principally, and it was so fulfilled, in spite of the fact that France was the leading nation to which the commissioners were accredited originally.

In this prophecy there is another unequivocal statement that was made against the strongest probability in the case, as must be apparent to one who is at all acquainted with United States history. Reference is now made to the prediction that the "remnants who were left of the land" should vex the Gentiles—the people of the United States—"with a sore vexation." The "remnants" here spoken of are the so-called Indians of that land; and the language used in speaking of them shows plainly that in the vision of this prophecy it was foreseen that these people should dwindle in numbers after 1832, until only "remnants" should be "left." Since that date they have been greatly reduced in numbers—so much so that some tribes have been threatened with annihilation, and others have passed out of existence as tribes entirely, a few of their representatives being found in other tribes; and only in exceptional cases has there been an increase at all in the membership of any of them; though it appears that their total number in the United States is now growing, nevertheless still falling below what it was many years ago. The prophecy which so evidently points to the fact that there should be a dwindling in numbers among these people in the United States, is all the more remarkable, since it is there only where the process of decimation or annihilation has been proceeding with such frightful results. The Indians of Canada have not so suffered, neither have those of Mexico, and of other American countries. On the other hand we find that the Gentiles, or whites, of the United States, were increasing in numbers, wealth and prestige, and, consequently, that the weak and those growing weaker with every passing year, should rise against the strong, who were multiplying their numbers and strengthening their power with almost incredible rapidity, and "vex them with a sore vexation," was an improbability in the

highest degree; yet this is precisely what did occur. Since that prophecy was uttered the United States has had some of the most vexatious wars with the Indians in all its history as a nation. One under the leadership of Chief Joseph in the north-west for a long time baffled the power of the national government to bring it to a favorable close. Then, too, Geronimo in the south-west, with his bands of Apaches, was a sore spot that was difficult to heal; but the crowning event, which made the fulfillment of Joseph Smith's prophecy a matter of history, occurred during the great Sioux war, when the Indians were led by Sitting Bull, and other noted chiefs. A battle took place on the Little Big Horn river on the 15th of June, 1876, when General Custer and his army to the last man on the ground were killed—not one soldier escaping to tell the story of the terrible fight. The feelings of sorrow and humiliation which swept the country when the news of the overwhelming disaster became known, bore mournful testimony that the "remnants" of the land had indeed inflicted "a sore vexation" on the American people. General Custer, who was one of the most beloved and famous cavalry generals of the civil war, could have had no expectation of suffering defeat even, to say nothing of the annihilation of his whole force, when he went into that battle, nor did the war department anticipate anything but a victory for the army, and no one in the whole land could have foreseen such a disaster. The probabilities were against an issue of that kind, and Joseph Smith's prophecy uttered forty-four years before the event took place, shows that the unerring vision of inspiration was upon him.

(TO BE CONTINUED.)

MINUTES OF NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held at the Latter-day Saints' Chapel, Osborn Road, West Hartlepool, Sunday, March 29th, 1914. There were present: President Hyrum M. Smith of the European mission; President Marion Knight and seventeen elders of the Newcastle conference.

The morning session commenced at 10: 30 by singing, "Welcome, welcome, Sabbath morning." Prayer by Elder Raymond M. Jones. Singing, "Joseph Smith's First Prayer."

President Hyrum M. Smith spoke concerning the sacrament; stating that it was for those only who have accepted the gospel of Christ, and even they should be living lives that make them worthy partakers of it; "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (I. Cor. 11: 29). The Lord, after ministering to the Jews, visited the people of the western world, giving them the same laws respecting it. The sacrament was then administered by Elders Floyd C. Jensen and Louis K. Sims, after which the hymn, "While of these emblems we partake," was sung.

James 1: 21-27, was given as a concert recitation.

Elder Benjamin O. Clegg said it was the duty of the saints to make known to the people of the world the truths of the gospel as they have been restored in these latter days. We are in need of revelation in these days to lead the people and instruct them according to the will of the Father.

Singing, "Sing we now at parting." Prayer by Elder Willard R. Rose.

The afternoon session commenced at 2: 0. Opened by singing, "Now let us rejoice." Prayer was offered by Elder James C. Lindsay. Singing, "Come, come, ye saints."

Elder James M. Adamson then presented the general and local authorities of the Church, who were unanimously sustained.

Sisters Lily Andrews and Polly Silverton rendered a vocal duet.

President Marion Knight said it gave him pleasure to sustain the authorities of the Church, as they were, indeed, men called of God. A person who lives according to the teachings of the gospel does more for mankind than those who do not.

Elder David E. Roberts spoke on the early history of the Church, showing how it progressed in spite of all opposition and persecution. He then bore a strong testimony to the truthfulness of the gospel of Christ.

Elder Raymond M. Jones said God always has, since the time of Adam, had servants, divinely called, when He has wished any special thing done. Gave Biblical proof to substantiate his statements. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7). Some, he said, quote Rev. 22: 18, 19, to sustain the idea that no more revelation should be given to men; but a similar statement is made in Deut. 4: 2. Joseph Smith could never have perfected the organization of this Church as it is to-day without divine revelation.

Elder Victor E. Gilbert said the atonement of Christ redeemed mankind from the results of Adam's transgression, but by no means does His atonement save mankind without obedience to the laws of the gospel. Christ told Nicodemus (John 3: 5) what he had to do before he could enter the kingdom of God. Christ was baptized to fulfill all righteousness. He gave the pattern for us to follow. Why change the principle to-day in order to agree with the desires of men?

A quartette, "Lead kindly light," was rendered by Elders Clarence E. Bramwell, Ross L. Harrison, A. Earl Miller, and James M. Adamson.

Elder Ross L. Harrison said some people think they are saved by belief only in the atoning sacrifice of our Savior; but this does not agree with His statement: "He that endureth to the end shall be saved" (Matt. 10: 22). Thus showing that we must do something for ourselves and "work out our own salvation with fear and

trembling" (Phil. 2: 12). Some people teach that if one confess that Jesus is the Christ, he shall be saved; but opposed to this teaching we read, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Faith is simply the first principle of the gospel, "Add to your faith virtue; and to virtne knowledge," etc. (II. Peter 1: 5-7).

Elder A. Earl Miller said the faith possessed by the Latter-day Saints as to the truthfulness of the gospel of Christ, leads them to do works for the gospel's sake. They pray to a God having body, parts and passions, and worship Jesus Christ as the Son of God. The ancient saints were possessed of a faith which led them to perform good works. This sort of faith the Latter-day Saints believe in.

Singing, "Do what is right." Benediction by Elder John G. Hancock. Attendance, 115.

The evening session commenced at 6:30. Singing, "We thank Thee, O God, for a Prophet." Prayer by Elder David E. Roberts. Singing, "O, my Father."

Elder Gerald Cazier said Peter told the multitude who desired to have their sins remitted, "Repent, and be baptized every one of yon in the name of Jesus Christ for the remission of sins" (Acts 2: 38). No man can enter the kingdom of God without baptism (John 3: 5). The gospel is given for our advancement. Every individual is on the earth for a purpose—to progress and work out his salvation. By living the gospel we improve ourselves spiritually, intellectually and physically. By obeying the Word of Wisdom we keep our bodies pure and clean.

Miss M. M. Griffiths sang the beautiful solo, "The green hill."

Elder Louis K. Sims said Joseph Smith declared that an angel appeared to him, making known the plan of life and salvation. His opposers say angels do not appear to men in these days. The scriptures speak of many instances where angels appeared to men. Why not the same in our day? How are all men of God called? Not by going to college, and taking upon themselves authority to preach the gospel. No; God has always called His servants by revelation. "No man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5: 4). Paul shows that baptism by immersion is the only true mode (Rom. 6: 4-5; Col. 2: 12). Laying on of hands for the reception of the Holy Ghost was a doctrine practiced and taught by the apostles. Why do away with it now, as many have done?

Sister Lizzie Ridge rendered a solo, "A dream of paradise."

President Hyrum M. Smith said the salvation of every man depends upon his acceptance of the gospel of Christ. What is the gospel? Some say belief on Christ will save yon. Men must have works with faith, "for faith without works is dead" (James 2: 20). "Be ye doers of the word, and not hearers only" (James 1: 22). The Book of Mormon confirms the words of the Bible, and throws

light on many passages which have not been made clear. It plainly teaches baptism by immersion, upholding the Bible on this ordinance. Christendom to-day wants no more inspired books, still the Bible in many places speaks of books that are to come forth (Ezek. 37: 15; 21; Isa. 29: 11, 12). Why do men murmur at receiving more of the word of the Lord? Apostles are essential in the Church to-day as they were anciently. "If any man will do his will he shall know of the doctrine, whether it be of God or of man." The heavens have been opened in these latter days, the gospel of Christ has been restored in its fulness, with apostles, prophets, pastors, teachers, etc. President Smith bore an earnest testimony of the divine mission of the Prophet Joseph Smith, and of the sacred character of the Book of Mormon.

Singing, "Praise to the man who communed with Jehovah." Benediction by Elder James M. Adamson. Attendance, 167.

On Saturday afternoon, March 28th, 1914, commencing at 3 o'clock a priesthood meeting was held, at which President Smith gave some valuable instructions and admonitions to the elders present, and exhorted them to diligence in their labors.

JAMES M. ADAMSON, Clerk of Conference.

MORNING PRAYER.

It is wise to begin the day with prayer. The early morning hour has a natural fitness for this sacred service, for then the mind is as yet unoccupied by care, and the heart undisturbed by worldly passions. We awake from sleep, as the new-born into life, and with quickened powers present ourselves before God for the service of the day. How befitting it is that at such a time we should seek direction and help from Him.

It is also the hour of divine appointment, the very season when He specially waits to give audience to men. Aaron was directed to burn sweet incense every morning on the altar of incense before the mercy-seat. The Psalmist says: "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up." To neglect meeting Him when He comes by appointment to hear our requests, is to insult and despise His grace. And yet, this appointed hour, so favorable to devotion, and so necessary for girding the soul with strength for daily service, is forgotten by many. They awake from sleep to rush at once into the cares and perplexities of the day. They have no time for morning devotions. The best they can do is to engage in evening prayers, upon retiring to rest. The evening is also a God-appointed hour for prayer; and surely it becomes us to render Him thanks for daily mercies received, and to seek His forgiveness for sins committed, before we lie down to sleep. But all this cannot be a substitute for morning prayer.

He who would pass through the service of the day and be secure against temptation, must first of all commend himself to his heavenly Father's protection. Let him in the morning enter the closet of prayer, and lay all his plans and desires for the day before God, if he would meet with true success and have his way established.

By so doing, not only will his purposes be purged from all unworthy motives, but the Spirit of God, pre-occupying his heart, will give him a sound mind, able to resist and judge the world. The man who goes forth each morning, from holding converse with God, will not be readily carried away by the rush of worldliness about him. He will not be prone to enter the company of evil-doers, or to engage in rash and unjustifiable speculations in business. He has started on his daily journey in communion with God, and he wishes to live and act as in the divine presence. This is inspiration, and this is protection for the soul. No hour of the day brings more gain than that spent in the morning prayer.—UNKNOWN.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and took passage for St. John, N.B., per s.s. *Victorian*, on April 1st, 1914: From the French mission—O. A. Carstensen. From the Swiss and German mission—Clyde S. Clark and Karren H. Bennion. From the Scandinavian mission—Franklin Madsen, Charles M. Nielsen and Maggie M. Nielsen. A company of twenty-three emigrants also took passage on the same ship. They were in charge of Elders Charles M. Nielsen, Clyde S. Clark and Franklin Madsen.

DIED.

Craven.—At Clayton (Leeds conference), on March 6th, 1914, Florence Randle Craven, wife of Alfred Craven. Deceased was born June 30th, 1890, and was baptized June 16th, 1900.

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